

1984

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# TODAY





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# President's Comment

Dr. Robert H. Mounce, President

## Is Higher Education Getting Back in Step?

Every so often an educational earthquake rumbles through academia. The chandeliers sway and those who dwell in ivy towers watch with a sort of detached amusement. However, when foundations begin to crumble and the honored towers are threatened with collapse, amusement turns to dismay. A recent report on the state of higher education in America, released by Education Secretary Terrel Bell, suggests that it is high time that we reexamine our curricular foundations.

The report gave irrefutable evidence of academic decline in American higher education. Average test scores on the Graduate Record Examination have been dropping for the past twenty years. During the same period of time, the number of college students has grown from fewer than five million to more than twelve million. It is hard to resist the conclusion that there must be some correlation between admission policies and effective learning.

The Bell commission made 27 recommendations for improvement. The most far-reaching is the proposal that all undergraduates be required to take at least two full years of liberal arts courses, even if that should prolong their time in college. In addition, classes should be smaller to allow "intense interaction" between students and teachers.

I can hardly believe it! Is it possible that the entire educational world is being counseled to temper its mad rush toward vocationalism with a bit of genuinely higher education? Are the educational goals we have always aimed for at Whitworth being recognized as appropriate for the new and increasingly technological age? Will literature, history and philosophy survive after all in the "Brave New World?" Is society recognizing the significant role of liberal arts in



encouraging those qualities of imagination, discernment, insight and appreciation which in our changing world are necessary for satisfying career paths?

At Whitworth, we believe in liberal arts. We always have. We're convinced that by reflecting on the best of what our intellectual forerunners have thought and by gaining an understanding of our cultural heritage we will live richer and fuller lives. We must have the ability to see behind the particulars of everyday experience to the great truths that guide us as a human family. Without these insights our lives are superficial, an unsatisfying passing of time with no idea of why or to what end.

Whitworth's educational goals, recently reviewed and redrafted, are printed on this page. The language may have changed but the essentials have remained the same for nearly a century.

Reading the Bell report, I am reminded of the proud father who, watching his son in a parade, exclaimed that everyone was out of step but Johnny. In recent years, while most of higher education has stepped to the cadence of specialization and vocationalism, I'm proud that Whitworth (and other schools like us) has continued in a straight line toward those educational goals that will

prove most valuable in the long run. It's encouraging that the current reevaluation may lead the rest of higher education to get back into step with us.

## Educational Goals

*To help students develop intellectual breadth* — to enlarge their understanding and enjoyment of the world around them through balanced and coherent study of the arts, humanities and natural and social sciences. We are especially concerned that all achieve a clearer understanding of the vital role that the Judeo-Christian tradition has played in the development of Western Civilization.

*To help students develop intellectual depth* — to let them experience the joy of mastering one of the academic disciplines. We seek not only to prepare students for challenging and successful careers, but also to inspire them to a lifetime of vigorous intellectual inquiry.

*To enable students to use the tools of analytical and creative thinking* — to collect, process, and apply knowledge and to imagine possibilities.

*To teach students to communicate effectively* by deliberate listening and clear, persuasive speech and writing, and to participate actively and responsively in artistic expression.

*To promote the personal growth of students in the context of a close-knit residential campus* — to help students gain a better understanding of themselves, establish a healthy way of life, form enduring friendships, and exhibit respect for their neighbors in this or any community.

*To foster in students an understanding of other cultures* within the nation and the world and an appreciation for the richness and interdependence of a multicultural community.

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Cover photo: Winter's first snowstorm on campus by Don Woodward



**DIVORCE**

# 'Til ~~Death~~ Do Us Part

**HOW CHRISTIANS COPE WITH MARITAL FAILURE**

When *Today* first considered examining divorce, we knew the subject would be touchy. Divorce, traumatic for anyone, has been particularly delicate for Christians, whose marriages presumably are made in heaven.

We mailed a questionnaire randomly to 2,000 readers of all ages, backgrounds and interests expecting to receive about 10 percent of the mailing back. Instead *Today* has received nearly 600 questionnaires, 15 percent from alumni who had been or were in the process of being divorced, and many more from alumni who had lived in families broken by divorce.

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**BY PAUL BUNNING**



# DIVORCE

Clearly divorce was not only touchy, it was widespread; and Whitworth people wanted to talk about it.

And our research suggests that crisis among Christian families is just beginning to be discussed on the national level, and most of that in the form 'How to Cope,' rather than exploring how large the problem has become. One respondent noted a master's thesis he had written many years ago reported very little divorce among churchgoers in Spokane County. He added he suspected that had changed dramatically, but had no way of knowing. Some work is being done at the college level — at the Fuller Seminary, for example — and by a few publishers, but the subject remains comparatively new. For this reason, *Today* relied heavily on research into family crisis done by the United Methodists.

Some respondents asked why *Today* is interested in failed marriages. And, further, why not focus on good marriages, preferably theirs? But there has been too much silence on this issue — to the detriment of those in need. Crisis does happen in our Christian families, and perhaps it is time we begin grappling with the reality.

All in all, *Today's* readership was not only concerned about marriage and divorce, but had thought deeply about these subjects. And, interestingly, on religious and marital values there seemed little difference between alumni who had divorced and those who hadn't.

So, to those who took the time to fill out the questionnaire, to those who jotted notes of explanation and ideas, and particularly to those courageous enough to be willing to be interviewed (even those *Today* was unable to reach), thank you.

## The Romantic

"Carol," age 46 A Southeastern State

I grew up in the traditional 40s and early 50s in a family that never knew divorce; my parents were married 40 odd years, and my sisters and brothers never had any problems. I went to Whitworth and everybody around me had the same Christian ideals and nobody but nobody ever got divorced.

I remember thinking when people near me got into marital problems, 'They don't know how to manage their life. They don't know what's right and wrong about the world.' It was a general condescending feeling; maybe Christian people are not immune from these things, but at least their lifestyle and way of thinking would steer them out of a lot of those problems.

Then I married an army officer and went off to the real world. I became a teacher, later went into business, and most of my adult life I attended but, I'm sorry to say, I wasn't as active in the church as I should have been.

As a military wife I never let myself put down roots because I would be leaving in a year or two. We'd been married 12 years, and my husband had been away two of those. I considered myself stable and able to handle these things; in fact, the first year he went overseas I had a two week old first-born son and I cared for that infant all that year, and did everything I had to do, so I thought, 'I know how to cope.'

Then, near Washington, D.C., I found a job in graphic arts, bought a home, settled in with my two children 7 and 4, and my husband again went overseas for a year.

It was bothering me deep down that I had to go all these places, and I was supposed to adjust when Uncle Sam said, 'OK, now your husband goes to Vietnam.' Now I was in a situation where I was getting quite a bit of distinction in something professionally of my very own, and people do not realize the power of that. I was doing it separately from being Mrs. so-and-so. And here I was with this very compelling, very satisfying career, knowing that when my husband returned I would just have to pick up and move again.

I felt so alone — like there wasn't a soul I could confide in. Not necessarily someone to ask 'What should I do about my career and husband.' Just someone to be there, a friend to talk to. But my family was in Washington state, I had no friends, no pastoral contact in the church, and I didn't know my neighbors very well, because I was so busy — on the subway every morning at 6:30 — the kind of rut we let ourselves get into when we don't have ties to people around us.

Well, a 'situation' occurred while he was gone. I found myself falling in love with someone else

in the office. I liked him very much, and occasionally we went out to lunch. He was a professional I found very attractive, although we didn't actually date. I should have known better — I was desperately needing something.

So then my husband came home and all these things came to a head — my career conflicts and this romantic situation. We flew to a former pastor's home in South Carolina for several days of counseling and he was a big help. But I kept thinking how if I moved with my husband to his new assignment in Kansas I would always be wondering what this other relationship could have been.

So after three or four months my husband and I decided we'd separate, and he would go to his next duty assignment and I would stay near Washington. It wasn't any big disruption — Daddy's just leaving again. It was all so easy.

**W**hen I send my sons on the airplane and I say 'give your father a big hug for me' I don't think they realize when I turn the lights out how seriously I mean that.

The night my husband and I separated, I went out to dinner with the man who would become my second husband and from then on we had, gosh, just a delightful time. We'd go weekends to the beach, and up into the Maryland mountains ... in fact, sometimes we'd take the kids with us. We were going places and doing things, and I was so excited about all these lovely romantic candlelight dinners. And I had all that romance that I thought I wanted.

But then we settled down into married life — you can't go out on candlelight dinners and up in the mountains forever. And here I am 10 years later with a terrible mistake on my hands, and two grown children who've hardly seen their father.

My second husband and I live an OK life, we're active in the church, work together professionally, and we're what you'd have to call compatible — we'd make good friends. But it isn't the emotional situation of my first marriage. We don't have arguments; there's nothing violent or wrong or bad. It's just very desolate.

My former husband and I write occasional letters about the children, and I got one a few months ago that had some lines — ending 'Love, Jim.' And I realized that's exactly the message I had sent him. He can't say anything, but he's obviously having problems with his new married situation, too; we're both kind of muddling along. We should have been a solid family all



those years, and instead we're in something that just shouldn't have been.

I haven't seen my first husband for six or seven years — much to my distress — but my sons fly to California for the summer — and when I send my sons on the airplane and I say, 'give your father a big hug for me' I don't think they realize when I turn the lights out how seriously I mean that.

Why I thought it was good to go off and satisfy something else is . . . *dumb*. Everyone has people they're attracted to at some time or another — they're not human if they don't — but if their emotional life is where it ought to be, that's all it is — a friendship and an attraction.

I had had the very naive assumption common to some sheltered Christians that if certain things happened, they were meant to be; God doesn't bring us into each other's lives just by accident — that kind of thing. And the romance seemed so compelling at the time, I had the feeling this was just the way it was going to be. And rather than telling myself, 'Hey, stupid, you've got to get these things out of your mind and pursue what's really important,' I let these things happen to me.

I know what pain I'm going through — and if someone of such stable, 'traditional' background and strong faith, intelligence and education can make such stupid mistakes — how much more must others out there be hurting. If nothing else, what I learned was, don't judge them — you don't know their situation. I have a very great deal of compassion for them.

If I can give any insight at all to someone else that will keep them from making the same dumb mistake . . . please listen to me. Hey, I know how you feel, but here's what's gonna happen to you 10 years from now. I've muddled along through these years, and I didn't realize how bad it was going to be.

The fear of wondering what the other relationship could have been is nothing compared to the hell of not wondering any more.

## The Leader

**Jon, age 39 Southern California**

I was a very good pastor in a rural community in the Hamptons of New York State. I had a good relationship with my church. My wife had been in graduate school, and when she was in school I took care of the children from sunup to sundown, and every morning I got up and fed them breakfast, took them to the post office, and so on.

We lived in a small town of 1000, where a pastor plays a very big role, and it can be very

hard on a wife; I did every wedding, and every burial. Every community problem crossed my desk. My wife had to play a very subservient role and that was not her nature.

She had been visiting her family in Texas. She came home on Friday and decided to leave on Sunday. When she decided to leave, she just up and left. I was devastated. It was a complete surprise to me — we hadn't talked about it. There's nothing quite like the feeling of getting up Sunday and still having to preach.

When she left, she took the kids and all the furniture in the house. It was horrible. I felt abandoned and I was afraid to death I would lose my kids — it was the most deep-seated sense of loss . . .

One thing about being a solo pastor is it is relentless — I had to preach every week. And my brokenness was there for everyone to see. I had to be vulnerable with my people. I couldn't pretend that this was nothing, having just lost my wife and two kids.

There was a great outswelling of support for me, and people let me know I could come to their house for dinner, and once the church heard my furniture was gone, the next day a truck arrived and my house was furnished. A woman in the church who cleans homes showed up at my door and said, "Monday afternoons I'm here — no pay." She ironed my shirts, cleaned my house — it was awfully, awfully affirming. My premise was that God was there to watch over and guide us, and trusting in that became my hope; that faith overtook the devastation, but it was painful, and it didn't come easy, I'll tell you that.

I can tell you the cathartic moment. We were having a community Thanksgiving Eve service in the black Baptist Church in Bridgehampton. The whole community came out. A friend came up to me and said, "Jon, you're going to give the thanksgiving prayer." Me? It was the worst year of my life. I went into the sanctuary and got down on my knees and I cried, and I asked God what I had to be thankful for? Abandoned, afraid to death of losing my children, broken . . . But when I got up I felt everything would take care of itself. I don't remember what I prayed, but everyone came up to me after the service and said they'd never heard a prayer like that one before.

It was the whole cycle of brokenness and restoration — like *Isaiah*.

But a pastor who goes through a divorce is fooling himself if he thinks he can stay more than a year. Going back to an empty house after having had two kids . . . if he thinks he can take it longer than a year he's really thinking powerful stamina. And you know how every time a friend gets divorced, it scares you a little. A divorced pastor becomes a walking symbol of what can happen. And I was vulnerable — people wanted to know, well, why did she walk out? Anyone could say anything at any time, because I was a public figure, but the worst thing I could do was try to defend myself. I just had to let it roll off my back — and that took a lot of energy.

Another woman came into my life, and we were married three years ago in Bridgehampton.

Four hundred fifty people showed up for the wedding and gave us \$2,000 worth of gifts. Very shortly thereafter I announced I was leaving for California, and my people were very much for that. They were very affirming.

When you get down to the practical, not every marriage is made in heaven. I'm much happier now in my second marriage than I ever was in my first marriage — but I hadn't known better in my first marriage because I just thought that's the way it was. I consider my first marriage and divorce a sin, and I'll confess my sin and I believe in a God who forgives sin.

**She came home on Friday and decided to leave on Sunday. I was devastated. There's nothing quite like the feeling of getting up Sunday and still having to preach.**

For people who believe divorce just doesn't happen to Christians, my answer is that is a wonderful attitude to have, as long as they're not judgmental about it. When you belong to a church that has a history — ours has a 100-year history — a lot of our families have kids who've gone through divorce. It's a great theory to have in the abstract; but to those people who have that attitude, I say, great; I hope your marriage lasts, I hope you're happy in your marriage, and I hope you'll continue to be happy in your marriage. But divorce does happen. It will happen to people you know and love. So the question becomes, do you hold on to the concept or do you hold onto the bond of friendship?

If we believe in a forgiving and loving God, that doesn't mean that because I'm divorced I'm excluded from the community. People don't realize that the community is broader than they sometimes perceive it — Matthew was a tax collector, and people hated him for what he had done, but Jesus still made him part of the community.

Because of my divorce, in my preaching and perception of the church I'm much more communal now — it's the nature of the life together in Christ. It's not my life as an individual, but the life of the community. If you've ever talked to the parents of a child who becomes a homosexual — they carry immense guilt — *what was it I did to Jimmy or Joan to cause him or her to espouse this way of life — and are they still my child?* If they have to carry that burden all by themselves, it's horrible; but if they have a loving community in the church, then they can get over that guilt and realize that Jimmy or Joan may



have reasons totally exterior to their parents. And, boy, when you see people come through that — or divorce, or anything that people say *no, no, no!* to — that dynamic of Christ's love for us shown in the community comes through.

But, still, the hurt of it never goes away. When I put my kids on the airplane to their mother — my wife and I just sit in the airport terminal and cry.

## The Martyr

**Peggy, age 39 Puget Sound Area**

I felt it was a horrible thing for a Christian to do. I didn't approve of divorce at all, and I didn't have friends or family who were going through it. I was so stubborn about it I think I made it happen more. And when it did, all I could think was I was glad my father had died before it happened. I felt so guilty I could hardly make myself walk in the church door. This kind of thing can't happen to us because we're Christians. But I'm kind of a living witness that it can happen to them, and while they all treat me fine and everything, I just know that there are some of them that will never be more than nodding acquaintances.

I graduated from Whitworth in the 1960s, joined the Peace Corps, and then attended the University of Washington, where I met my husband. We got married and I immediately got a horrible job as a store detective, which scared me to death, and upset me all the time. I always thought, "I'll just work a few more months." My husband was starting a business in political consulting, and he never was bringing in any money, because politicians often don't pay up. So I ended up staying in the job seven years.

We were married just five years when we had a baby girl and by that time he was never home at night. It's the nature of that business; the people you deal with have regular jobs, and so you have to meet them in the evenings. There is a lot of planning strategy in smoke-filled rooms. If he had to work in the evenings, why go home for dinner? And if he had to come back early in the morning, why go home for the night?

It got so that when he was home, our little girl would get ecstatic and she would just clamor for his attention. But he was very irritated and couldn't understand why I couldn't make her behave.

I tried to make a deal with him — "If you could promise us one night a week for dinner, like a Wednesday night, and half a Saturday or Sunday — something we can look forward to and hope for — then we can probably keep

going. Not that I would like that, but it would be better than this."

He said, "No, I can never know when someone might want to see me on a Wednesday night."

He was spending money that didn't exist, and if there was a way of getting out of a bill he would — he always had a cockeyed reason why he shouldn't pay — we ended up being sued a lot of times, and we had bill collectors coming to the door and calling on the phone, and when he was gone, I had no one to turn those calls over to.

Finally I realized I was in an absolute rage all the time, and I'd list these things over and over, and I said, "I can't live this way." And he said, "Well, that's your problem, not mine." I couldn't accept the idea it would end at all, so I just clung on, but I reached an awful low point and I felt I'd either have to die, or things would have to get better, or we'd have to be divorced — there had to be some change or else I just wasn't going to make it.

Then, in the middle of one night I felt an answer, I felt it was from God, that whatever happened He would be with me and He would see me through it. I got a terrific sense of peace and went immediately to sleep. I can't say that peace returned very often, but I clung to that promise.

Then all of a sudden I realized my husband had been gone an extra long time. In fact, he just disappeared. If not for that I don't know how long I would have gone on clinging.

He lived away for about a year and we met a few times. He would sit silently and not talk, or else he would get tears in his eyes and walk out

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the door; and I was in tears the whole time. I used to think — and I tried to make it be true — that our divorce didn't have to happen — but it takes two people to be married and when one person is finished and isn't interested in talking about it at all, then it is finished.

I wanted to read Christian books on the subject, but I was afraid because I knew they

were really down on divorce. In fact, that's where I had learned to be that way, too. One day in church someone gave me a pamphlet from a Christian organization and what I read appalled me so badly it actually helped me get over it. The book said that if your husband had left you, you should never stop hoping that he was going to come back, and you should continue to pray that he would come back.

It sounds like a good idea but you can't go for very long that way without becoming a basket case. My father had died, and my mother was living with me, and while I was putting things back together and supporting us financially, I had to be able to keep going for my daughter and my mother. What was healthy was to accept that it was over — I couldn't keep going to bed every night praying he's going to come back, waiting by the phone in the morning and in the evening for the call that never comes. That's what really tears you up. I don't think that's healthy — I really don't. You can't live very well; everything is in limbo. Somehow reading that, and feeling it was so juvenile helped me. So many times in *Guidepost* magazine the woman prays and miraculously her husband sees the light and comes back to her. I'd never discourage anybody from believing that can happen — but at a certain point you have to let that person go. It's like a death. And it's still like that.

We were divorced in 1980.

Looking back, I see that I let things go too far and put up with too many things. And no one likes to feel put up with — I gave my husband the feeling I was putting up with him. I felt my husband wasn't putting the family first, but maybe I should have been thinking more about him than about what I thought was right. Maybe then I'd still be in debt — but I'd still be married. I know that after a while I was awful to be around, and I can understand how he felt my anger and wanted to be around me less and less. Perhaps if I had obeyed more totally, without resentment, maybe it wouldn't have turned out that way. I had such a growing resentment toward the way he managed our life, I was outwardly obeying but inwardly not.

Maybe that's a naive assumption . . . I'm the kind of person who feels it's my fault.

I'm still involved with his family (in fact, sometimes I feel still married) and his widowed mother calls me almost every day. Sometimes I feel that I was married once, and that that part of life is over. I'm still part of that family. Looking at things that way, I wonder, "Peggy, are you really over that?"

As I said, after the divorce I almost couldn't walk in the church door. I would go on in sometimes and not be able to go in other times. So, what I did then was join the choir. Because I knew once I joined I would show up every Sunday. I never join and then not come. And just forcing myself to go — the people were very supportive and the choir just kind of folded its arms around me — and that really, really helped me — and gradually I was able to accept that this had happened, and that it probably was inevitable. That's how I got healed from that. ●



## WHITWORTH ALUMNI SURVEY

# Surviving Family Crisis

## DOES THE COMMUNITY OF FAITH HEAL THE HURT?

"Happy families are all alike; every unhappy family is unhappy in its own way." Leo Tolstoy got it exactly right in his classic opening to *Anna Karenina*.

Some families suffer long, drawn-out agonies, and the pain cuts so deep the partners emerge horribly wounded. Conservative Christian Peggy, married a decade, clung onto her marriage for years, but her husband was unwilling. Four years later, she feels so distrustful of men she no longer has any interest in dating. "That part of my life is over," the 46-year-old Whitworth alumna comments.

Other families end with a surgical strike; Presbyterian Pastor Jon greeted his wife — returning from a trip—on a Friday, and on Sunday she left forever, taking their two children with her. Jon and she had never even talked it over. "It came as a complete surprise to me," he says, the pain still evident, years later, in his voice.

Computer program designer Paul divorced twice: the first time when he was in Vietnam and his wife went insane and entered a mental hospital. The second, after 14 years of struggle, the divorce partly precipitated because he wanted his wife to work. "I believe a wife should grow," the 43-year-old alumnus comments by telephone from his California office. "And I wanted her to help build our financial security. You know — work hard and play hard. But play is expensive."

In contrast, "Carol's" (not her real name) marriage broke because she was working and growing. She opted for her graphic arts career over moving yet again with her military husband to his next duty assignment. When a woman develops a profession, "few people realize the power of that in her life," she says from the Eastern U.S. seaboard. Ten years later, she regrets the decision.

When "Cindy," a 1966 graduate, and holder of a master of divinity, was at Whitworth, she knew she was a lesbian. Nonetheless she married a man because she thought traditional marriage might "cure" her. Her pastor urged her on, telling her that her fears and lesbian life were just a "phase," and that everyone has "doubts." Not only did the cure not take, but six years later, two people emerged from the marriage deeply wounded. It is a common fate among Christian homosexuals.

Gene Bradford, a 37-year-old graduate, describes her unhappiness in a well-written June, 1984, article for *Guidepost* magazine. "A few years ago," she writes, "I watched my husband's

personality change before my eyes. I saw him turn from a self-confident man of great charm and good humor to a dour and unhappy, difficult-to-live-with stranger. And as he changed, I found myself losing my love for him." Her husband, also an alumnus, was unable to find a job; but with God's guidance — and eventual employment — the Bradford's marriage turned around.

If there is a lesson in all of this it seems to be: don't judge a divorce from the outside. Every one of them is different.

Joyce Miller, an alumna who experienced a painful divorce herself and now counsels for the Spokane Samaritan Center, makes this point: "Each couple dances a little differently and partners bring their histories and own families into their marriages, and that makes for a complicated blend of how people interact and how relationships grow."

And rarely, she adds, do Christian divorcees take marriage and divorce lightly. "Usually the breaking-down process is a very complex one and a very slow one. Often people do not recognize (the dying of their marriages) until it has gone a long way to deterioration. And (we find) that if it has gone too far, reconciliation is very unlikely."

"Most people in our groups say 'I did not want a divorce,' and they have worked very, very hard and hung on a very long time. Divorce is usually the last thing they want."

Not too many years ago divorce among Christians seemed — if not unheard of, at least extremely taboo. One Whitworthian recalls living in New York state when the late and then-Gov. Nelson Rockefeller divorced his wife shortly before running for re-election. Many New Yorkers, including Christians, were quick to judge. Many simply refused to vote for Rockefeller on these grounds alone — regardless of his qualifications.

Reality intrudes, however. In recent years most Protestant denominations, however reluctantly, have come to accept that divorces are occurring among them — a 1981 study of United Methodists found one in five Methodist women, and one in three Methodist families had experienced divorce or separation.

Even among Roman Catholics — who officially do not recognize divorce — there is a realization that not all marriages are made in heaven. One Spokane Catholic couple struggled for years through counseling and prayer, but the torment was irreversable.

At the end, neighbors observed the man — who had not been a wife-beater — in a wounded

rage pushing his wife to the ground and kicking her — in broad daylight and in the street. Despite a decade of matrimony and the siring of two children by this couple, the church was persuaded that the marriage had never truly existed in the first place and, pragmatically, ordered annulment.

Many of the alumni who responded to a marriage-and-divorce questionnaire mailed randomly to about 25 percent of *Today's* readers said they had graduated believing that Christians — if not entirely exempt from troubles — nonetheless were less likely to go "astray" than non-Christians. Perhaps they are less likely. (The Methodist study, while still finding divorce prevalent, nonetheless points to a rate about half that of society at large — at least among older women.)

But for those who do suffer divorce, the perceived stigma can make recovery harder. Several divorced alumni said they themselves had been judgmental — if not smug — about other's marital woes, but when it was their turn, they found such attitudes — often unspoken but still there behind a handshake or a smile at the coffee hour after the church service—hard to bear.

Rev. Jon remembers growing up in a home where divorce was considered all but unthinkable among Christians. (His father, he says, has since changed his attitude.) Not only did divorce happen to Jon, but many of the families in his church have experienced it. "It probably will happen to people you love," he says, stressing the importance of a congregation pulling around — not judging — any member in pain.

Rev. Robert A. Gray, pastor of the Pine Lake Presbyterian Church in Issaquah, Wash., echoes similar sentiments. "I think divorce is much like going through a death and is extremely traumatic in people's lives," he says. "It is a very important time for the church to be supportive and to provide the most helpful ministry possible."

Gray, widowed but not himself divorced, has taken the extra step of holding "divorce services" for a few members of his congregation, believing it, like a funeral, can help ease grief. The ritual was developed by a divorced Presbyterian minister in California.

For the purposes of this article, Gray surveyed his congregation of 108 adult, active members, and found about 19 of them were either in second marriages, divorced, or divorcing. However, most of the divorced or divorcing members were women — the preponderance of divorced men had dropped out, and so were not counted. These results suggest that even in peaceful towns in the quiet Cascade Mountains, Presbyterians may be divorcing at a rate similar to U.S. Methodists: 15 to 25 percent.

About 14 percent of the respondents to *Today's* questionnaire reported themselves divorced or divorcing, (79 out of 572) but it is difficult to judge from such mailings. Many divorcees may have found the subject too painful to respond. And newly divorced people tend to move, and so the questionnaire may have reached proportionally fewer of them. (Indeed, a high proportion of phone numbers

**BY PAUL BUNNING**



left by divorced respondents had, in the two months between the mailing and the attempted interviewing, already been disconnected.)

No one knows for sure, because such studies among Christian congregations are extremely rare. The only such study *Today* was able to find was *Crisis: Women's Experience and the Church's Response; Final Report of a Crisis Survey of United Methodists*, written in 1981 by Lee Coppernoll and Peggy Halsey.

The authors passed many of their questionnaires out at meetings of Methodist women, and set up careful control group studies to examine the validity of their results. After surveying 2,044 Methodist women, the authors were stunned. And among Methodist clergy "We encountered disbelief and an amazing capacity to rationalize the findings."

One out of five Methodist women had been divorced. (Most of the respondents were older than 51 years, and so divorce rates among younger Methodists may be higher — no one knows.) One in 13 admitted to being physically beaten in their marriages. One in four were emotionally or verbally abused by their husbands. (And, one in 27 had been raped, one in 51 were lesbians, and the families of one in eight had had to deal with homosexuality.)

The actual rates are probably higher, because even on anonymous surveys, some people are reluctant to divulge such painful information.

The report asks: "Did we really believe that United Methodists were immune to these crises, that experiences of rape and battering, single parenthood and divorce, alcohol abuse and suicide attempts were restricted to people other than those who attend our churches?"

If divorce is relatively concrete and visible, there are less visible wounds among the still-married. Studies are just beginning to come in suggesting that physical battering is horrifyingly frequent in Christian marriages. (Perhaps almost as high as in the society at large.) Writers studying this problem suggest physical abuse is

— if not tolerated, then at least sometimes ignored — in especially conservative sects, who hold that wives are Biblically instructed to be submissive.

Interestingly, however, abusers studied by psychologists blame a variety of reasons for their violence against their wives; some say their wives are too assertive, and others that their wives are too agreeable and submissive. Sociologists cited by the Methodist study note "There does seem to be a positive correlation between abusive relationships and (those in which) traditional male and female roles are rigidly maintained."

More shocking still: Kenneth W. Petersen, managing editor at Tyndale House Publishers and author of *No Place to Hide*, wrote recently in *Christianity Today* that counselors who work with child and spouse-abuse cases find that even clergymen are sometimes battering their wives and children.

One Christian writer, Terry Davidson, describes her minister-father beating her mother before and after grace at the dinner table.

One of the respondents to the Methodist study wrote on the back of her survey, "I was sexually abused from age six months to age four. Both my parents sexually abused me. This occurred in the early 1930s. My father was a minister... (he) had intercourse with me from the time I was one year old."

Fortunately, such behavior by clergy appears exceedingly rare, but it does point out that, in the words of Maxine Hoffman in *Pentecostal Evangel*, (Oct. 12, 1980), "There is a great deal of battering happening in Christian marriages, even in our churches, right under our noses."

Author-editor Petersen believes Christian women face some problems that non-Christians don't; he quotes the pastor of one extremist Christian church as preaching that if a husband asks his wife to submit to prostitution, she should. And a pastor was quoted in the Nov. 1981 *Eternity* when he threatened to excom-

municate a beaten woman if she didn't leave a wife abuse shelter by eight a.m. the next morning.

How should churches respond to divorce and marital problems? Certainly, better than they have. Methodist women were asked how supportive their churches had been in helping them through various crises, and this is how they answered:

\*Among those whose child or spouse had died, almost unanimous reports of warmth, support and comfort from their pastors and church friends.

\*Among those who had been through divorce or separation, only *one third* found clergy and laity to be supportive and non-judgmental.

One Methodist, a high-ranking leader in her church, had been raped, abused as a child, attempted suicide and had had an abortion. "If any of them (other leaders) knew, I would have few friends in the church. That isn't what it is all about, is it? People wonder why young people get turned off by the church. It is my belief that they think no one in the church has problems so they go elsewhere for answers to theirs."

Mary Ann, a 40-year-old alumna from Minnesota, calls herself an evangelical Christian. When her marriage fell apart, her Christian friends turned away. Instead, it was her non-Christian friends who helped her through the trauma. "It made me think long and hard about my judgmental spirit — as if God showed me that Christians are no better than anyone else," she says. "Until then I had had a sense of superiority, but suddenly I realized — how can we judge anyone else?"

With Christmas approaching — often the hardest time for newly divorced Christians, when they feel most alone and most cut off from the ideals of family love — perhaps it is time for Christians not to condone, but to accept *absolutely*, indeed, to reach out to their wounded comrades and say, "We judge not — lest we be judged." ●

## Today's Riposte

### What is your favorite or most unusual Christmas custom?

Pat Stien, assistant professor of theatre arts: Because we're so involved with lots of people throughout the year, we really try to reserve Christmas as a time to spend with our immediate family.

We also hold to the symbols of Christmas in decorating our tree. We use the dried flower of the thistle, which we collect, and they're very sticky. But they exemplify the whole idea of pain and suffering of Christ, the babe, as a man — the crucifixion, the crown of thorns.

We use trumpets and bugles, too, as symbols of heralding the birth of



STIEN

Christ, and also bunches of dried flowers, usually in white.

Dr. Raja S. Tanas, assistant professor of sociology: Back in Bethlehem, beginning on December 25, all Christians are expected to go from door to door, visiting all family and friends.



TANAS

The visits only last a half an hour but you must see and check on everyone close to you. This goes on for three days. Part of the custom requires that the host or hostess provide a specially decorated Christmas cookie made in the shape of a log for guests.



THOMAS

Tim Thomas, junior at Whitworth: I like to go shopping at really expensive places. I don't buy anything but I look.

At home, my father and I go out and chop yule logs so that the fire will burn all night—and keep the house warm for Christmas morning.



# THE MUSIC MAN

Al Gunderson took the first curtain call of his career the night of October 20, 1984. And the capacity crowd in Cowles Auditorium gave him a standing ovation. It was the final night of his seventy-fifth production, Meredith Willson's "The Music Man," the last before his retirement this June as professor of theater arts at Whitworth. The fast-talking con man, Prof. Harold Hill had been transformed by the love of Marian, the Librarian. The dour River City lowans had been transformed by a squeaky rendition of "Minuet in G" by Hill's 'kids band.' Horns had blared and the company had sung a second reprise of "76 Trombones," as balloons rained down from the ceiling and the delighted audience clapped and cheered.

Conductor Richard Evans called Gunderson center stage for congratulatory messages and a commemorative gift. The 65-member cast sang "Goodnight, My Someone" to Al and a 21-year era ended at Whitworth.

Whitworth's production of "The Music Man" starred Michael Ferrians as Prof. Harold Hill; Christie Burchett as Marian, the Librarian; Sue Speth as Mrs. Peroo; Dr. Howard Stien as Mayor Shinn; Renda Cole as Mrs. Shinn; Ted Moffitt as Winthrop; Katie Olsen as Amaryllis and the Whitworth Faculty Quartet, Frank Houser, Bob McCroskey, Paul Olsen and Howard Redmond, as the barbershop - singing school board.



Photos by Bruce Eckley





Write in to: Today, Station 7,  
Whitworth College, Spokane,  
Wash. 99251. Letters must be  
short, and we reserve the right  
to edit for length.

Dear Editor:

Today I received the current issue of *Today*. It made interesting reading. However, I do have a complaint. As I was reading the column titled "Up & Coming" on the back page, I realized Whitworth College apparently doesn't know it has a varsity soccer team. Under the sports section, only volleyball and football games are listed. I want you to know there is varsity soccer. Among other accomplishments this year, they took first place in a tournament in Walla Walla and second place in a tournament in Olympia.

Marion Colvin  
Edmonds, WA.

**Editor's Note:** We regret the inadvertent omission. For more information see "Today's Sports."

**Department of Alumni Relations:**

Some of the happiest days of my life were during the years that I attended Whitworth College. Friendships were formed which have endured the passage of time, and fond memories are still treasured. When *Today* arrives in the mail I eagerly search for news of my alma mater and of former students.

Although I left Whitworth, (for financial reasons), my interest is still there. May the college continue to grow and provide spiritual leadership to equip young men and women for service in today's and

tomorrow's world. I encourage Tonasket young people to attend.

May the Lord continue to bless you all there on the campus "among the pines" — the president, faculty, and all personnel, and may you have even greater years ahead.

Grace (Mills) Robinson  
Tonasket, WA.

**To the Alumni Director:**

Being away from Whitworth has proven to me what an excellent college it is — meaning that people don't always fully appreciate a place until they're gone. As I talk to my high school friends who have graduated from schools such as the University of California at Davis, Berkeley and Stanford, I know (even though I always knew) that Whitworth gave me as good an education as those universities, made better by the closeness and openness of the students, faculty and administration.

More than ever, I believe in Whitworth as an institution of absolute excellence in academia, but what puts it above the rest is the family-like atmosphere made possible by the strong faith of all the people there. If you ever need an alumni representative for recruitment, etcetera...in the Sacramento area, I am available and willing!

Rachel Stallings  
Class of '83



## WE NEED YOUR HELP!

**Today** is planning a regular feature on Whitworth trivia. Put your creative recall to work and send us your memories of Whitworth. Old photos, funny incidents, mystical coincidences, historical tidbits and

even hard facts qualify. All photos or memorabilia will be returned.

Address your replies to **Trivia**,  
Public Relations Dept.,  
Whitworth College, Spokane,  
Wash. 99251



WEBER

■ **Christine Meyer**, an instructor of education, recently attended "Discovery '84," a week-long conference on technology for disabled persons in Chicago.

■ **Deane Arganbright's** book, "Mathematical Applications of Electronic Spreadsheets," which was published by McGraw-Hill, is now available in bookstores.

Arganbright, professor of mathematics, discussed the role of computers in education at a professional development seminar for the Association of Computing Machinery in Spokane in September. He also spoke at the Northwest Mathematics Conference in Eugene, Ore., in October and is scheduled to speak at the annual meeting of the Mathematical Association of America in Anaheim, Calif., in January.

Both Arganbright and **Rod Hansen**, associate professor of mathematics, are serving as referees for the "College Mathematics Journal." They evaluate manuscripts submitted to the journal for publication.

■ **Michael DeGolyer**, assistant professor of history, was one of several authorities presenting talks during a three-day Spokane symposium, "U.S./Soviet Realities," at the Higher Education Center in October.

■ **John Yoder**, associate professor of history and political science, attended a Presbyterian Peace



ELLEFSON

Conference Nov. 7-11 in Maryville, Tennessee.

■ **George Weber**, associate professor of business and economics, received his doctorate in business leadership from Gonzaga University in October.

Weber was a major discussion leader and one of the chief planners of a Seattle conference on the teaching of business ethics in October. He also appeared before 400 teachers at the annual Washington State Business for Educators Association.

■ **Randi Ellefson**, Whitworth's new choral director and assistant professor of music, has been appointed assistant conductor for Spokane's Connoisseur Concerts.

Ellefson recently passed oral exams and is working on his dissertation at Arizona State University. He has also become engaged, to Debbie Preble of Fullerton, Calif. No wedding date has been set as yet.

■ **Ross Cutter**, professor of physical education, attended a two-day conference for the Western Men's College Physical Education Association in Reno, Nevada, last month.

■ **Nick Faber**, associate professor of education, presented a paper "Christian Approaches to Learning Theory" at the Second Annual Conference for Christian Educators at Trinity Christian College, Chicago, Ill., in November.

## Search Begins for Faculty Positions

Whitworth College is now accepting applications for the following faculty openings for the 1985-86 school year:

**Health Science** - director, health science programs

(assistant/associate professor)

**Physical Education/Athletics** -

athletic director (administrative position)

**Physical Education/Athletics** - basketball coach/instructor

**Theatre Arts** - assistant professor

**Art** - assistant professor

**Physics** - assistant professor

**Chemistry** - assistant professor



## Centralia Presbyterian Church's

# Nest Egg For Church Mice

BY LINDA SHARMAN

On the Sunday before Labor Day, seven Whitworth-bound students stood before the congregation of Centralia's First Presbyterian Church and received checks for \$750 apiece.

After handing out the checks, the Reverend Ronald Rice remarked to his flock, "As you know, these scholarships are funded through our memorials, and with this many being awarded this year, the memorials fund needs help. We just haven't had enough deaths lately." A roar of laughter went up and within a few weeks, so did the fund.

Such is the commitment of the parishioners in this small southwestern Washington town to the church's ten year-old program offering its young people scholarships to attend Whitworth. Since 1973, 16 students have been awarded annual, renewable scholarships for a Whitworth education. The current group is the largest ever — eight students (one was already on campus that Labor Day Sunday.)

The plan began when the memorials committee, as Rice, a 1958 Whitworth graduate, puts it, "ran out of need for more candelabra and communion sets." The scholarship was proposed to award \$500 to students wanting to attend Whitworth, based on four criteria (in order of importance): 1. membership in Centralia church and/or participation in its church and youth activities; 2. Christian commitment and promise as a Christian leader; 3. high school academic achievement and 4. financial need.

Recently the session of the 300-member church, which also gives to Whitworth through its mission budget, brushed aside Rice's reservations and voted to raise the scholarships to \$750 for each student, and bent enough ears for the necessary additional contributions.

The scholarship program is really just one step in a long process. "It began with the 'Church Mice' program when the ones who are now in college were fourth, fifth and sixth graders," said Jan Daniels, whose son, Clint, is a Whitworth senior. "Those youngsters became strong — growing up together, supporting each other. When they were older, they took over

leadership responsibilities and started helping the younger ones. Dave Lukov (Whitworth, '76), the youth pastor then, started them out right."

Rice agrees. "These students are not at Whitworth just because we give them scholarships. They've come from strong Christian homes, a strong youth program and a church that has supported its families."

And there were other factors.

"It was the trip to campus when we were seniors that was the deciding factor," said Sophomore Kimberley Harris. For five years, Centralia Youth Pastor Chuck Shillito, a Westmont alumnus, has rounded up his seniors and trekked to Spokane in the church van for a weekend of on-site inspection.

For Mark Westley, a junior religion and communication major, it was peer influence. "I went to Centralia Junior College the first year, but my friends were at Whitworth and when they came home on vacation and talked about it, I realized I wanted something more."

Customs have developed around the circumstance of eight students from the same church attending the same college. "We used to all eat together," said Sandy Wastradowski, sophomore, "and they called us the 'Centralia Clique.' Now we're all spread out, and we just get together about once a month for dinner at someone's apartment."

"We always car pool or caravan back and forth to Spokane," Senior Bev Rice said. "And when our parents come to campus," added Barbara Symons, "it's an event for everybody."

"I think we're unique in that we're all pretty close," said Eric Gronseth, also a senior. That closeness hasn't gone unnoticed by Eric's father, Mort Gronseth.

"You know they're close, all right, 'cause everytime you drive over to the campus, your car is filled with things from home for every one."

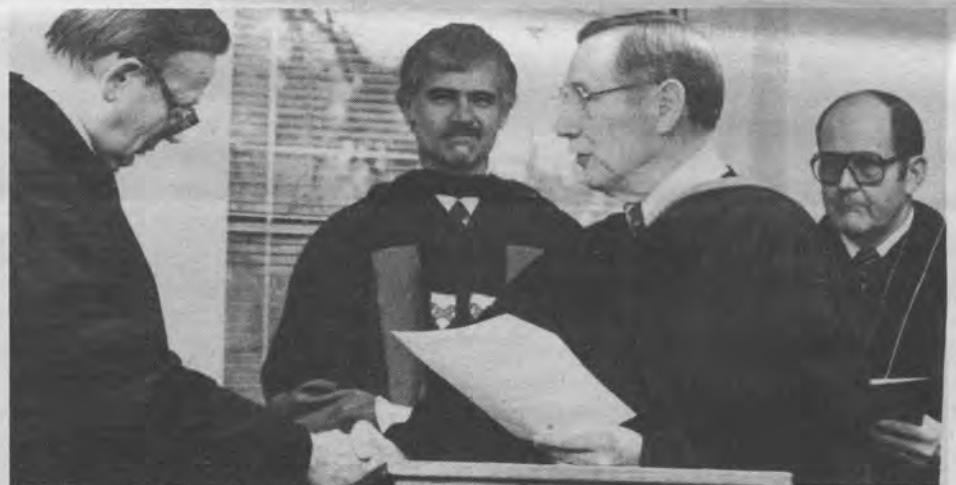
This year's total of eight students may remain as the record for Centralia's scholarship program, but the opportunity for its young people continues. Today the memorial fund stands at \$6000, waiting for applications from a new generation of former Centralia 'Church Mice.'

## News from Other Churches

Of course, Centralia doesn't have a corner on student delegations to Whitworth, nor on unusual style in church-college relations. "All of us at the college are grateful and a little awed at the generosity and commitment of our church friends," said Director of Church Relations Douglas Clegg. Here are a few examples among many:

- Omak Presbyterian Church, with a membership of 200, has seven students currently at Whitworth.
- Scholarships to Whitworth are provided by Chapel Hill Presbyterian Church, Gig Harbor, Wash. and First Presbyterian Church, Hayward, Calif.
- Manito Presbyterian Church in Spokane sponsors an Ethiopian student at Whitworth, including her personal expenses.

- Spokane's Knox Presbyterian Church has a summer intern program for Whitworth students and sponsors their participation in the annual Institute of Ministry.
- Two churches, Fourth Presbyterian, Bethesda, Maryland and First Presbyterian, Yakima, Wash., contribute to the support of a professor of religion position.
- Seattle's First Presbyterian Church contributed word processing equipment and books on religion for the library.
- Scores of churches have graciously housed and fed Whitworth choir, orchestra, band and drama groups during tours.
- Many churches provide summer jobs and internships for aspiring religion and Christian education majors.



The Rev. Zdzislaw Pawlik of Warsaw, Poland received an honorary doctor of divinity degree in recognition of his humanitarian relief efforts in his homeland. President Robert Mounce presented the degree assisted by Vice President for Academic Affairs Richard Ferrin and Trustee Chairman Jack Hatch (l. to r.).



Renowned conductor and composer, Gunther Schuller, artistic director and principal conductor of the Spokane Symphony Orchestra, visited with President Mounce at a reception on campus introducing him to the Spokane music community at the start of his concert season.



# Alumni Notebook

## 1940

**Mary (Koper)** and **Clifford Chaffee** spent 25 years in Asia, serving as missionary-fraternal workers for the Presbyterian Church. Now retired, they live in Westminster Gardens, Duarte, Calif. Cliff, who headed the chaplain's department at Alma College for seven years, continues his ministry as parish pastor for Covina Presbyterian Church.

## 1950

**Bill Campbell**, Huntington Beach, Calif., teaches computer languages at Fullerton High School where he introduced computer education into the curriculum. Bill has been on the Fullerton High School faculty for 30 of the 34 years he has been teaching.

**Rachael (Morse) Bentley** makes her home in San Francisco, Calif., where she serves on the steering committee for a new church development project in the heart of San Francisco's mission district. Two Presbyterian churches, one Anglo, one Hispanic, were dissolved to create a new multi-racial, multi-cultural church.

**Beverly (Anderson)** and **Elmer Wolff** live in Novata, Calif. Bev. retired after 18 years of teaching special education in Marin County, owns a ladies apparel shop. Elmer, a retired Bank of America manager, does part-time consulting for a private bank.

## 1952

**Mark A. Duntley**, pastor of Beacon Hill Presbyterian Church in Seattle for 15 years, received his doctor of ministry degree from San Francisco Theological Seminary in May, 1984. He and his wife, Agnes, have three children. Mark, Jr., who is concluding work on his doctorate from the Graduate Theological Union at Berkeley, is assistant pastor of First Presbyterian Church in Santa Barbara, Calif. Another son, Stephen, received his master's degree from Harvard Divinity School and is now attending the University of Washington medical school in Seattle. Their daughter, Madeline, is pursuing a master's degree from Pittsburgh Theological Seminary.

**Allen H. Miller**, The Dalles, Ore., concluded 30 years of teaching last May. For 29 of those years, Allen taught physical education and was track coach at The Dalles Junior High School. He now enjoys being a full-time apple and pear orchardist.

**Robert C.** and **Lurline Jennings**, who were married June 7, 1981, make their home in Rosemead, Calif. Robert retired in April, 1983.

## 1954

**Albert "Jack" and Patricia (Kennedy, '53x) Chan** live in Albany, Ore. Jack, an interim pastor for the Presbyterian Church and the Christian Church (Disciples of Christ), is currently serving the First Christian Church of Lebanon, Ore. Pat is office manager for a group of family practice physicians in Albany.

**Hawea (Brown) Waia'u**, Hilo, Hawaii, anticipates receiving a doctorate in education from the University of Michigan in 1985.

**John E. and Susan (Oliver, '71) Love**, make their home in Garfield, Wash. John, a commodore in the United States Naval Reserve, assumed command of Region 22 of the Naval Reserve Readiness Command on

September 29, 1984, in ceremonies in Bremerton, Wash. He and Susan have four children, Jim, Keith, and twins Jerry and Julie.

## 1956

**Walter and Esther (Roulet, '54) Johnson** live in Millbrae, Calif. Walter, chaplain at Peninsula Hospital in Burlingame for the past 17 years, works extensively with patients in the alcohol and drug unit. Esther, who works part-time as a medical assistant, studied art at the College of San Mateo, and enjoys oil painting. She and Walter visited Greece in celebration of their thirtieth wedding anniversary this year. They have three children, Lynda, Brent and Sharon.

**William and Gerri (Piel) Burd** make their home in Aurora, Ill., where William is head of staff of First Presbyterian Church.

## 1958

**Margaret "Peggy" (Connon) and Rick Johnson** reside in Seattle, Wash. After serving on the staff at Seattle University for five years, Peggy now runs the management assistance program at United Way of King County. She and Rick have three children.

**Roy and Beverly (McLaurin, '59) Thronson** make their home in Mill Creek, Wash. Roy is president of Evergreen Bank in Seattle. He and Beverly, who are active in the new North Creek Presbyterian Church in Mill Creek, have one daughter, Laurie, 14.

**Gloria (Althouse) Furgason** received a master's degree in guidance and counseling from the University of Idaho in May, 1984. She now lives in Lincoln, Neb., where her husband, Bob, is vice chancellor for academic affairs at the University of Nebraska-Lincoln. Bob was associated with the University of Idaho for twenty years prior to assuming his new position. The Furgasons have two sons, Steve, 19, and Brian, 17.

## 1960

**Jerry Sando**, Carmichael, Calif., is vice principal of Encino High School in Sacramento. He and his wife, Carol, have a son, Mike, 14, and two daughters, Jill, 12, and Julie, 6.

**Lynda (Moody) Hurst** is a part-time secretary for the senior pastor of West Side Presbyterian Church in Seattle, Wash. She and her husband, Bob, general manager and vice president of Lloyd Controls, Inc., have two sons.

## 1962

**Glen and Marlene (Rasmussen, '57) Larson** make their home in Round Lake, Ill. Glen is director of international technical support in the hospital products division of Abbott Laboratories. Marlene teaches fourth grade in Waukegan, Ill.

## 1964

**David G. Myers**, Holland, Mich., is co-author of a book entitled *The Human Connection: How People Change People*. David, professor of psychology at Hope College, collaborated with Martin Bolt, a fellow research psychologist from Calvin College. Published in paperback form by

InterVarsity Press, the book relates insights from social psychological research to Christian beliefs and practice. It offers discussion about how people form beliefs about themselves and about the world, and what influences their attitudes and actions.

**Nancy B. Acheson** lives in Malibu, Calif., and is a medical technologist for UCLA's anesthesiology department. She has two children, Heather, 14, and Robby, 7.

## 1964

**Jim Grant** manages a restaurant in Olympia, Wash. He has two children, Kendall, 15, and Angie, 12.

## 1968

**Linda (Hardy) Eastham** and her husband, Wayne, a captain in the United States Air Force, are stationed at Sembach Air Force Base, Germany, until May, 1986. Linda, a substitute teacher, also works with abused wives as a Women's Resource Center representative at Sembach. She and Wayne have two daughters, Deborah, 14, and Dora, 12.

**Peter A. Meilke**, a tax attorney, has opened his own law office in New York, N.Y.

## 1970

**Wendi (Kreig) and Steve Brown** operate Brown's Farm Bed and Breakfast in their 1910-style country farm house which they built in Leavenworth, Wash. Steve also manages a laundromat in Wenatchee. They have three children, Jennifer, 11, Emily, 10, and Peter, 7.

**Debbie (Neiser) and Mark Haddock** make their home in Olympia, Wash. Debbie teaches seventh grade language arts in Lacey. Mark, who received his master's degree from Whitworth in 1976, is a member of the education faculty at St. Martin's College. They have a son, Ryan, 6.

**Linda (Gunderson) Pflock**, Lakewood, Calif., is an optical aide for a Long Beach optometrist. She has two daughters, Karin, 9, and Heidi, 7.

## 1972

**Dean and Toni Barnes** make their home in Edmonds, Wash. They have a four-year-old daughter.

**Penelope (Anderson) and Raymond Gonzales** live in Hadlock, Wash. Penny recently received her master of education degree in reading at Western Washington University, Bellingham. She and Ray, a writer who "excels at Mr. Mom-ing," have two daughters, Andrea, 8, and Alta, 2, and a son, Benjamin, 5.

**Robert A. and Judy (Scott) Williams** make their home in Barstow, Calif., where Bob is an administrator and Judy is an instructor at Barstow College. A former Whitworth basketball and track and field competitor, Bob ran in the 1984 Boston Marathon, finishing 2,365th in a field of 6,000.

## 1974

**Marjory (Bridges) Dempsey** lives in Leavenworth, Wash., where she was a principal for the local school district for six years.

**Valerie (Johnson) and Allen McGarity** reside in Charlotte, N.C. Their son, Adam, was born March 30, 1982.

**Tom and Jeanette (Nago, '75) Wellman**, who have made their home in Anchorage, Alaska since 1975, have two sons, ages 2 and 4.

**David and Helena (Ansotique, '75) Reynolds** live in Kent, Wash. Helena, a freelance writer, is a teaching assistant at Christian Faith Elementary School where Dave teaches seventh grade and serves as athletic consultant.

## 1976

**Valorie (Wiese) Isham** is a commercial loan manager in charge of commercial loan approval for Wells Fargo Credit Corp., a subsidiary of Wells Fargo Bank. Valorie and her husband, Garry, live in Broomfield, Colo., and have two children, ages 3 and 5.

**Sally (Stowell) Taylor** continues to work with the Peace People, a Belfast, Ireland based reconciliation group, and serves as a consultant and guide for small educational tours of the British Isles, including the current Whitworth study tour. Her husband, Alastair, is a lawyer for a private legal firm in Belfast.

**Twila F. Little**, Coeur d'Alene, Idaho, raises and shows West Highland terriers. She is active in the Coeur d'Alene Symphony Society, the Kootenai County Republican Women's Group and the Inland Empire Kennel Association.

**Paul and Janet McLaren** serve the Wycliffe Bible Translator ministry in Neuchatel, Switzerland. They are continuing their intensive study of the French language and Swiss culture.

**Gary and Cynthia Reynolds** oversee the work of Inter-Varsity Christian Fellowship at the University of Wisconsin in Madison, following a very complicated move from Switzerland to Madison by way of Italy and Luxembourg. Their work at the University of Wisconsin for Inter-Varsity, whose national headquarters is located in Madison, focuses on undergraduates, graduates, faculty and international students.

## 1978

**Lynn (Becker) Moore**, Portland, Ore., is a Christian educator at Mt. Tabor Presbyterian Church.

**Daniel W. and Jamie (Brigham, '80) Knodle** make their home in Seattle, Wash. Dan, a process engineer for Tri-Med, Inc., has been awarded a patent for a new patient attachment for use with the company's line of adult and infant respiration monitors. The new device provides clinically significant respiration monitoring accuracy. Tri-Med, Inc. is a medical electronics subsidiary of Integrated Circuits, Inc.

**Marilyn (Riley) and Jim Urban** live in Aurora, Colo., where Jim, a University of Oregon graduate, is operations manager for an air freight company.

**Edith I. Purbrick** is a health educator for the Department of Public Health and Social Services in Agana, Guam.

**Lori A. Lyford**, Prosser, Wash., is enjoying her seventh year of teaching. She is the Prosser High School music instructor for both bands and choir.

**Carolyn (Gates) and Roderic Smith** make their home in Hayward, Calif. Ric is a certified public accountant in San Francisco and Carolyn teaches elementary school.

**Richard Brock** is the evening disc jockey at KNCO AM and FM radio in Grass Valley, Calif. Rich, "still single but searching," also



writes copy and produces commercials for the station.

**Ferguson O. Omoregie** completed a master of business administration degree from Eastern Washington University, Cheney, Wash. in December, 1980. He now lives in Benin City, Bendel State, of Nigeria.

**John Klingelhofer** is associate pastor and minister of congregational life for The Reformed Church in Bronxville, N.Y. He was ordained by the Los Ranchos Presbytery at the Tustin, Calif., Presbyterian Church on October 14, 1984.

## 1980

**David A. Neel**, Indianapolis, Ind., is a chemist for Eli Lilly and Co.

## 1982

**Gary Jewell and Janice Yoder ('80)** have returned to Spokane after living in Juneau, Alaska, since last April. Four months after their marriage in Spokane on July 30, 1983, Gary and Janice left for Central America, where they studied Spanish in Costa Rica and visited Nicaragua, Guatemala and Mexico.

**Cheryl Ann Akerson**, Kennewick, Wash. is a public health nurse, working in the area of maternal/child health and teaching prenatal classes. She also works with her church's high school youth group.

**Neil and Tamara (Yourchek, '83) Caulkin** are studying classical guitar with Jose Luis Rodrigo at the Real Conservatorio Superior de Musica in Madrid, Spain. Last summer after receiving their master of music degrees in applied performance at the University of North Carolina at Greensboro, they attended the Santiago de Compostela music festival.

**Hans and Lee (Martin, '83) Christenson**, are living in New York, N.Y., following their marriage on October 6, 1984 in Seattle, Wash.

**Susan V. Worster** is enrolled in nurses' training in Spokane and will earn a second bachelor's degree from Whitworth following her current program of study.

**Deanna (Kuehl) and William Jones** make their home in Spokane where Deanna is a registered nurse at Sacred Heart Medical Center.

**Leslie Munro**, Pasadena, Calif., is enrolled in a doctoral program in experimental psychology at the University of Southern California, where she is also a research assistant in the psychophysiology laboratory.

**Neal Allen** is pursuing a master of divinity degree at the University of Dubuque Theological Seminary in Dubuque, Iowa. He and his wife, Cathy, have two children.

**Charles Lewis** is the chaplain's assistant at Muskingum College, interning there and at the College Drive Presbyterian Church in New Concord, Ohio, prior to his third and final year of study at Princeton Theological Seminary. While a second year student at Princeton, Charlie, along with **Susan Schilperoort, '80**, worked at a maximum security prison in Trenton, N.J.

## 1984

**James and Cynthia Beebe** are residing in Dubuque, Iowa, where Jim is enrolled in the master of divinity program at the University of Dubuque Theological Seminary.

**Jeffrey Sloan** is attending graduate school at Texas A & M University in College Station, Texas. Following graduation, Jeff vacationed in Europe, where he found information gleaned from Whitworth courses Introduction of Fine Arts and Core 150 and 250 filtering back into his memory at opportune times.

### Deaths

'38 **Bonde R. Tuveson**, August 5, 1984.

'48 **Robert LeRoy Bowdey**, September 9, 1984.

'71 **Barry E. Blackstone**, September 23, 1984.

### Marriages

'77 **Craig L. Malone** and **Diana Lerro**, September 22, 1984.

'80 **Kathleen Kane** and **Michael Nelson**, September 1, 1984 in Walla Walla, Wash.

### Births

'73 **Tim and Barbie Lickness**, girl, **Rebecca Merlynn**, born September 5, 1984.

**Ted and Marilyn (Moffitt) Mattie**, girl, **Amy**, born February 21, 1984.

'75 **David and Linda Hunter**, girl, **Kara Lorraine**, born August 29, 1984.

## New Trustees Named

Five new trustees were elected to the Whitworth College board at the annual meeting in October. They are:



MILLS



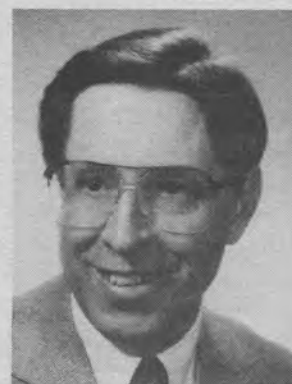
SUGARMAN



STORM



PENTZ



STEVENS

**Robert A. Mills**, acting executive of the Alaska-Northwest Synod and executive of the Olympia, Wash., Presbytery. A graduate of Whitworth, '49, and San Francisco Theological Seminary, Mills has served three Presbyterian pastorates during his 33 years of ministry—Wapato, Wedgwood in Seattle and Millwood in Spokane. He has served with Olympia Presbytery for 16 years. He received an honorary doctorate from Whitworth in 1967.

**Ken Sugarman**, a former professional football player and now an orchardist in Tieton, Wash. He holds a bachelor's degree in English from Whitworth, '64. He was drafted after college by the Baltimore Colts of the National Football League. After a year with the Colts and a year of high school coaching at Spokane's West Valley High School, he became an all-pro player for the Vancouver Lions of the Canadian Football League. He now operates a processing plant for apples and pears.

**Kim P. Storm**, a psychologist with Kairos Psychological Services, Costa Mesa, Calif., an organization which provides psychological services to the local Christian community. He specializes in testing and family-oriented psychotherapy. He holds bachelor's degrees from Whitworth, '74, and Eastern Washington University; master's degrees from United States International University and Fuller Seminary and a doctorate in psychology, also from Fuller.

**Victor D. Pentz**, pastor of First Presbyterian Church, Yakima, Wash. He graduated from Pomona College in 1970 and Princeton Seminary in 1974. He served at two churches in California, St. Peters by the Sea, Palos Verdes and Laverne Heights Presbyterian, before going to Yakima in 1982. In 1980, he was selected to speak to the baccalaureate service of the Claremont Colleges.

**John H. Stevens**, pastor of First Presbyterian Church, Colorado Springs, Colo. In 1960, he graduated from the University of California, Santa Barbara, and in 1965 he received a master of divinity from Princeton Seminary. He now serves as director of the Presbyterian Board of Pensions. He was named an Outstanding Young Man of America by the United States Jaycees in 1972.

### 'Educational Goals' continued from page 2

*To encourage students to give serious consideration to making a personal commitment to Christ and His church. This commitment is a process that produces a life of discipleship based on an understanding of the individual and corporate values of the Kingdom of God.*

*To challenge students to live public and private lives that embody their personal convictions—to face ambiguity and evil courageously as they seek creative solutions for the problems that will confront them and their families, communities, nation, and world.*

## What's News With You

Please use the space below to send news about you or your Whitworth friends.

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Name \_\_\_\_\_ Class of: \_\_\_\_\_

Name of Spouse \_\_\_\_\_

(Include maiden name if Whitworth alum) Class of: \_\_\_\_\_ Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone ( ) \_\_\_\_\_

Children, ages: \_\_\_\_\_

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for (name): \_\_\_\_\_



Robert Ross Johnson

# Drum Major In A Glass Church

BY LONNA BALDWIN

The great debate of Robert Ross Johnson's life — music or the ministry — lasted until his first year at the prestigious Eastman School of Music. His extraordinary singing talent had earned him honors and a full scholarship, but the world of music "simply wasn't challenging," he says.

"I've always been practical," he adds, "and I knew that very few singers succeed. Then there was this tremendous need to help people."

Before attending Eastman, he had spent a year at the Colgate-Rochester Seminary. Now, giving up his studies at the school of music, he returned to the seminary.

"I knew you'd be back," the seminary president told Johnson upon his arrival.

Ordained June 22, 1945, at the Olivet Baptist Church in Rochester, N.Y., the former Spokane native and Whitworth graduate embarked on a lifetime ministry that included the founding of the famed St. Albans Cathedral in New York.

Along the way he traveled worldwide, earned enviable positions and received numerous honors.

"My career has exceeded all my expectations," Johnson says. "I outgrew my hometown rather quickly, and I've only seen one classmate in all these years — Paul Merkel so I doubt that anyone in Spokane knows much about what I've done."

He began as an instructor at Florida Normal Industrial College in 1946, but advanced quickly. Soon he took a succession of pastorates,

including the Second Baptist Church in New York and the South Congregational Church in Chicago.

While he was pastor of the Nazarene Congregational Church in Brooklyn in the early 1950s, associates urged him to found a new church. It was a project that would dominate the next 30 years.

"The work went on all over," Johnson recalls, "in basements, homes, centers, even theaters. It took us three years of planning."

For the past 25 years, Reverend Johnson has been the progressive guiding spirit behind the New York church. Founded in 1959, St. Albans has been a showpiece among cathedrals.

"It never ceases to be the subject of conversation," he says. "They call it the Glass Church — it's a beautiful structure."

In a career filled with highlights, St. Albans and the 600-family congregation continues to be a source of pride and accomplishment to Johnson, who speaks glowingly of the work the church has done.

"It's a vibrant church," he says, "and very much alive. If we don't see what we want, we found it."

The church has a distinct personality, Johnson says, and has remained a viable force within the community by adjusting to change. But he doesn't take all the credit.

"What you do," he says, "is surround yourself with young, sensitive people who understand what you're trying to do."

The newest undertaking of St. Albans congregation and their

pastor is the building of a \$2 million family center which is scheduled for completion in January. Johnson says the center is designed to meet the needs of parenting, single parent families, day care and counseling.



JOHNSON

Ironically — but fittingly — St. Albans is also a source of the kind of exceptional music that Johnson revered and gave up for the ministry.

"We have a 45-voice choir," Johnson says, "and it's exceedingly good music. Somewhat of a throwback to my days at Whitworth — when I was a soloist in the glee club."

During his career, Johnson has had many other interests. In 1968, he was selected as one of the preachers for the British American Preaching Scheme, an appointment

that took him on a five-week speaking tour of England, Scotland and Ireland.

Just as he was leaving on the tour, New York Mayor John Lindsay named him to the board of trustees for City University of New York, where policy for both two-year and four-year institutions were set. At the same time he served as the chaplain for the New York Department of Corrections, a position he held for 22 years.

The accomplishment that remains exciting to this day, though, is the founding of St. Albans. "I've never gotten over that one," he says.

There's no question of Johnson leaving that special church. "No one wants me," he says. But the truth is that throughout the years he's had many offers, the latest from a Chicago church, which, like the others, he declined.

"It's cold in Chicago," Johnson says, "and there I would have to march to someone else's drummer. Here I'm the drum major."

"Actually, I've been here 30 years and I don't see much sense in leaving. Besides," he added, "they act like they still love me."

## Grant To Fund Endowed Chair At Whitworth

A California foundation has given Whitworth College \$250,000 toward the establishment of an endowed chair in memory of its former president, Edward B. Lindaman. The gift was announced by President Robert H. Mounce, who said the grant was made in the form of a challenge to help raise the \$500,000 needed to fully fund the chair.

"We are exceedingly grateful to the HEDCO Foundation," Mounce said. "Its principals, who prefer to remain anonymous, are people who

shared Ed Lindaman's vision of the future and his dedication to acting in the present with that vision in mind."

The chair, designated the Edward B. Lindaman Chair of Communication, Technology and Change, will have the largest endowment in Whitworth history. A search for a scholar to occupy the position will begin in the spring. That scholar will be chosen through a national search and will be "a proven academician whose

knowledge of human communication is linked with contemporary technological applications of the discipline" as described in the chair proposal.

In addition to the HEDCO grant, the college has raised another \$100,000 from friends, alumni, businesses and foundations and \$125,000 was set aside by the Whitworth Board of Trustees from existing endowment for this purpose, leaving another \$25,000 to be raised to complete the fund.

Whitworth Trustee James S. Little, pastor of Lafayette-Orinda Presbyterian Church, California, and close friend of the Lindaman family, said the establishment of the chair was in keeping with a favorite scripture of Ed Lindaman's: "When anyone is united with Christ, there is a new world; the old order is gone and a new order has already begun" (II Cor. 5:17 NEB.)

"Ed would be tremendously pleased at the generosity of his old and dear friends," Little said.



# Today in Sports

## Football: Bucs finish an up and down season

Despite flashes of brilliance, the Pirate football team was hobbled by inconsistency on the way to finishing 4-5 overall and 3-4 in the Evergreen Conference. It was Whitworth's first losing season since 1981.

The Spokane *Spokesman-Review* likened the 1984 Bucs to a "thrill-a-minute, tilt-a-whirl ride" in a carnival, one moment beating Western Washington 13-10 on a last minute touchdown, then, losing against Pacific Lutheran University, giving up 31 points in 11 minutes.

Senior quarterback Allen Martin threw for 1,410 yards despite dislocating a finger, and missing three games with a shoulder injury. Receivers Wayne Ralph, Scott Miller and Stever Turbin ranked among the top 10 in the Northwest.

Coach Bruce Grambo observed that the season was disappointing, but "not because of a lack of effort. Except for four big plays here or two plays there, we played well. Things did not go our way."

After four years as Whitworth coach, Grambo now has a record of 18-17-1.

Looking ahead to next year, the Pirates will have to replace 18 graduating seniors, including quarterback Martin, top three runningbacks Miller, Mike Bayley, Mark Beaty, and the team's most valuable defensive player, Scott Chandler.

All receivers and most of the offensive line will be returning, however, and the team has five candidates vying for next year's post as starting quarterback.



Amy Haydon's volleyball skills have earned her All-American honors in 1983 and 1984.

## Volleyball: Bucs Take Third in District

A straight-set victory over Whitman College gave the Pirates a third place finish in the Eastern division of NAIA District I. The team ended the season with an overall record of 23 wins and 19 losses.

Senior Amy Haydon was a unanimous choice for the district all-star team, the third year she has been so honored. Last year she was an NAIA All-American. She was also honored, along with teammate Cindy Pearson, by being named to the all-star team of the Occidental Volleyball Tournament.

With only Haydon graduating, Coach Joann Atwell-Scrivner will have a strong nucleus of returning players for next season.

## Soccer: Strong Season for Bucs

A first place tie in the Southern division of District 1, a sweep of the Whitman Invitational Tournament and squeaker losses to a pair of national champions highlighted the season for the Pirate soccer squad. Under new coach Spike Grosvenor, the Bucs won ten, lost six and tied three.

The team held defending NCAA Division II national champion Seattle Pacific and defending NAIA champion Simon Fraser each to a single goal. And for the first time, the Bucs posted a soccer win over Gonzaga University this season.

Scoring leader of the young team (there were no seniors on the roster) was Keven Peck with 11. Marc Eilers led assists with seven.

## Cross Country: Smith Makes Nationals

A second place finish at the district championship meet qualified Mike Smith for the NAIA Nationals. Smith ran the 8000 meter course in 24:12.3, his best time of the season. The men's team finished ninth overall.

At the same meet, the women's team took fifth, with nicely clustered finishes by Jennifer Harvey, Gwen Keiser, Elise Cox, Chris Jefferson, Annette Hunt and Karen Leh.



SMITH

## Update on the Whitworth Foundation

Stephen Trefts, executive vice president of the Whitworth Foundation, reports that 50 people this year have notified the foundation that they are naming Whitworth as a beneficiary in their wills. In the past five years, the average bequest to Whitworth has been \$65,000.

A Sacramento, Calif., couple, who had named Whitworth in their will, changed their estate plans to create a living trust from which Whitworth may eventually receive about \$500,000. Also, the foundation is in the process of receiving a large charitable trust through the estate of another friend of the college.

Trefts also reports that the foundation's pooled income fund (similar to a money market fund) has sustained a yield of over 12

percent. The goal of the fund is to produce a high (and fluctuating) income during the participant's lifetime with the shares eventually benefitting the college.

Property development is the newest activity of the foundation. Development of the 40 acres directly north of the campus is proceeding through Foundeco, Inc., a wholly owned for-profit corporation created for that purpose. Construction began this fall on the site, where high quality single-family homes will be built. The site has been selected for the 1985 Spokane Home Show.

## Early Day Music Professor Winifred Hopkins Dies

Winifred McNair Hopkins, 97, a former member of the Whitworth music faculty, died Sept. 8, 1984, at a nursing care center in Forest Grove, Ore. Known as "Hoppy" to her Whitworth students and colleagues, Mrs. Hopkins came to the college in 1934 and remained until 1947 when she moved to California. During her stay, she became well-known for her musical productions, especially "The Messiah," which some say she inaugurated in Spokane.

"Many students reading this tribute will have their own memories of this special lady," Isabelle Knaggs, a lifetime friend, says. "She will be missed, but her influence will never be forgotten."

Last summer, George Ross, a Whitworth music professor, heard about Mrs. Hopkins and, finding she lived in a Portland, Ore., nursing home, made a trip to visit her.

"The nursing home was a dismal experience," Ross says. "Everyone looked somewhat dead. But at the end of the hall, there was a woman in a wheelchair looking like the prow of a ship."

"She was sitting straight up — and had just gotten back from the hairdresser. I knew the minute I saw her that it was Hoppy," he says.

Mrs. Knaggs says several of Mrs. Hopkins' former students have expressed a desire to establish a memorial in her memory. A music scholarship has been suggested but no definite decision has been made.



# Up & Coming

## Fine Arts Calendar

### December

- 4-13 Whitworth's Junior Art Show, Koehler Gallery, 8 a.m.-4:30 p.m. Monday-Friday, 10 a.m.-4 p.m. Saturday, 1-5 p.m. Sunday  
 7 "Amahl and the Night Visitors," 11:15 a.m., Cowles Memorial Auditorium  
 8 "Amahl and the Night Visitors," 7 p.m., Cowles Memorial Auditorium  
 9 The Whitworth Choir Advent Vespers, 4 p.m. and 8 p.m. at the Whitworth Presbyterian Church.

### January

- 6-18 Kathy Stevenson Senior Art Show, Koehler Gallery  
 20-31 Melodee Stucky Ingraham Senior Art Show, Koehler Gallery

### February

- 9-22 Laura Stuckle Senior Art Show, Koehler Gallery

## Sports

### December - Basketball

- 1 Women's Tip Off Tournament, Portland, Ore.  
 4 Women's - University of Idaho at Moscow, Idaho  
 5 Men's - Gonzaga University at Gonzaga  
 7-8 Women's - Lewis-Clark State College Tournament at Lewiston, Idaho  
 8 Men's - College of Great Falls at Whitworth  
 13 Men's - Big Red's at Whitworth  
 15 Men's - Western Montana College at Whitworth  
 17 Men's - Northwest Nazarene College at Whitworth  
 19 Men's - Western Washington University at Whitworth

- 28-30 Men's - Chico Invitational Tournament, TBA

### January - Basketball

- 3 Men's - Lewis-Clark State College at Whitworth  
 5 Men's - St. Martin's College at Whitworth  
 7 Men's - Seattle Pacific University at Whitworth  
 12 Women's - Simon Fraser University at Whitworth  
 14 Men's - St. Martin's College at Lacey, Wash.  
 15 Women's - Lewis-Clark State College at Lewiston, Idaho  
 18 Women's - University of Puget Sound at Whitworth  
 18 Men's - Eastern Montana College at Billings, Mont.  
 22- Women's - Central Washington University at Ellensburg, Wash.  
 22 Men's - Central Washington University at Ellensburg, Wash.  
 26 Men's - Lewis-Clark State College at Lewiston, Idaho  
 29 Women's - Gonzaga University at Whitworth  
 29 Men's - Eastern Oregon State College at LaGrande, Ore.

## February - Basketball

- 1 Women's - Seattle University at Seattle  
 2 Women's - Seattle Pacific University at Seattle  
 2 Men's - Seattle Pacific University at Seattle  
 4 Men's - University of Puget Sound at Tacoma  
 5 Women's - Lewis-Clark State College at Whitworth  
 8 Women's - Simon Fraser University at Whitworth  
 8 Men's - College of Idaho at Whitworth  
 9 Women's - Western Washington University at Whitworth  
 11 Men's - Eastern Montana College at Whitworth  
 12 Women's - Gonzaga University at Gonzaga  
 15 Women's - St. Martin's College at Lacey, Wash.  
 15 Men's - Western Washington University at Bellingham, Wash.  
 16 Women's - Pacific Lutheran University at Tacoma  
 16 Men's - Simon Fraser University at Burnaby, British Columbia  
 18 Men's - University of Alaska-Juneau at Whitworth

- 19 Women's - Central Washington University at Whitworth  
 22 Women's - Seattle Pacific University at Whitworth  
 23 Women's - Seattle University at Whitworth  
 23 Men's - University of Puget Sound at Whitworth  
 26 Men's - Pacific Lutheran University at Tacoma  
 Women's Divisional Playoffs Feb. 26, 27, March 1  
 Men's NAIA Playoffs Feb. 28-March 4, TBA  
 Men's National Tournament March 13-19 at Kansas City, Kansas

### January - Track & Field (men and women)

- 12 Montana State Indoor at Bozeman  
 19 Eastern Washington University Collegiate Invitational Indoor at Cheney  
 26 University of Idaho All-Comers at Moscow

### February - Track & Field (men and women)

- 3 Idaho Developmental at Moscow  
 9 Eastern Washington University Collegiate Invitational Indoor at Cheney  
 16 Portland Indoor at Portland, Ore.  
 22-23 NAIA National Indoor at Kansas City, Mo.  
 23 NAIA District I Marathon at Seaside, Ore.  
 24 University of Idaho All-Comers at Moscow

## Miscellaneous

### December

- 7 Last Day of Classes  
 11-13 Final Examinations

### January

- 7-31 January Term.

### February

- 5 Registration Day  
 6 Day Classes Begin

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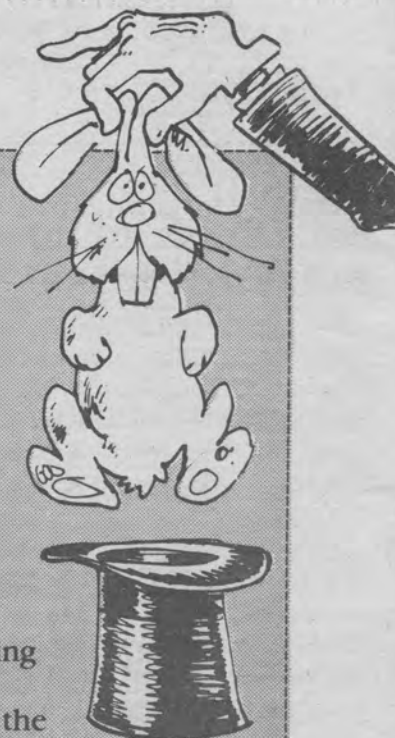
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# TODAY

## WHITWORTH

### COLLEGE

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